THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

Though Christ a thousand times in Bethlehem be born,
If He's not born in thee, thy soul is still forlorn;
The Cross on Golgotha will never save thy Soul;
The Cross in thine own heart alone can make thee whole.
Oh, shame—the silkworm works and spins till it can fly,
And thou, my soul, wilt still on thine old earth-clod lie?

In this month of December, when the Sun moves northwards, the winter solstice is marked on our calendar as the Natal Day of Nature. Ages before the modern era, many peoples of the world celebrated the festival of Nature's Rebirth—a reflection of the truth of the Second Birth, the Birth of Christos in the mind of man. The first step towards such rebirth comes from the solemn resolve to identify oneself with the Divinity within the Mind of each; then, to seek Its guidance, to act according to Its Will, to take refuge in It. Every mortal feels the need of something more than intellectual assurance of his own immortality. The Mahatmas, Christs and Buddhas of the race have assured us that Power abides within us—the Power to live Peace, to radiate Light, because Wisdom has been learnt.

At Santiniketan and at Sevagram a World Peace Conference is to be held at Christmas time. The winter solstice is a fit season for this task and it is good that a few earnest men and women from all parts of the world have come here to meet their comrades in India. The success of their deliberations will depend mainly on the accession of strength to their own souls, the strength which ultimately makes of man a Prince of Peace. This is what Gandhiji, the creator of this Conference, would have told them. For, without personal effort to live in Peace, labour to establish it in the world must be in vain. The real good of this Conference will be invisible—the change it works in those who attend, making of them men of peace in the home, at the club and in the mart.

A few men *can* save the world—but they must be not only men of good-will but also men of minds humbled by Wisdom, men of hearts lighted by Knowledge, men of hands strong enough to cleanse their own flesh of the blood of egotism and personal selfishness. Thus only can Gandhiji be remembered, in the Sanctified Silence in the cave of the Head filled by the Light of Compassion.

This gathering ought to derive inspiration; it will not come from India but primarily from him, and to him the Conference must look for energy to remember and to live Peace. And among his teachings is this significant one. He asserts that we are not left "without any guidance whatsoever. The sum-total of the experience of the Sages of the world is available to us and would be for all time to come." To seek the soul within so that our very conscience may become enlightened by its light, needs study of lofty ideas which free the mind from the slavery of personal selfishness.

Our own personal desires, predilections and pride colour the mind. Unless it is freed from these, the mind cannot absorb the truths of the World of Peace. A warring mind, with its army of passions and lusts, is incapable of expressing a truly pacifist attitude. The fact that this problem has not received the attention it deserves has contributed to the failure complained of by many Pacifist organisations.

Therefore a study not only of the ethics of Pacifism but also of its metaphysics is necessary. Is Nature at peace or is it red in tooth and claw? The Masters have taught that Nature is at Peace and, more, that at its heart is Bliss. Study and reflection on Gandhiji's ideas are essential for seekers of a formula for Peace. Let not these lines which have been put in the mouth of Jesus apply also to Gandhiji:—

Of those who sought my crib at Bethlehem
Heeding a voice and following a star,
How many walked with me to Calvary?
It was too far.

SHRAVAKA

THE MOSAIC TRADITION IN BALUCHI POETRY *

[**Mr. Harry E. Wedeck** brings together here a few of the legends centring around Moses and still current among the indigenous people of Baluchistan as part and parcel of their traditional religious philosophy.—Ed.]

The Prophet Musa, who is the Biblical Moses, is a frequent figure in the folklore of Baluchistan, both in ballads and in prose legends. As the Baluchis are Moslems, some of these tales and anecdotes are variations of Mosaic incidents that appear in the *Koran* and in *The Arabian Nights*.

These Mosaic legends have been transmitted orally by the Doms. The Dom is the Baluch troubadour, except that a Dom is attached to each Baluch clan. He is the repository, the hereditary bard, of the tribal lore and the entire body of traditional Baluch history ; in this respect he is closely akin to the old Scottish Highland bard. The Dom chants in the clan assemblies his lays and ballads that for the most part deal with inter-tribal wars. There is usually an accompaniment on the *dambiro*—a tambour, or the *sarinda*, which is a banjo-like five-stringed instrument.

These oral legends centring around Moses are in the same genre as the spacious apocryphal tales of saints and scholars, kings and knights that, in their Latin form, fill the literary canvas of mediæval Europe. Such stories were abundantly disseminated, adapted, excerpted, encrusted with miscellaneous material and so incorporated into the intellectual life of the middle centuries. They still form large, barely tapped corpora full of rich sources for study and analysis of the mediæval temper, as evidenced in such cycles as the lives of the saints, the *Gesta Romanorum*, the histories of Jordanes, Gregory of Tours, Liutprand and Geoffrey of Monmouth, and the unending narratives about the Seven Wise Men. Virtually, Baluchi poetry belongs in this literary stream, for these religious and historical cycles have flowed from the Orient to the West and back again in a variety of forms and content.

The Mosaic stories are in effect apologues, whose purpose is to drive home an ethical and not rarely a sociological truth. One day—*ya roshe*—as the Baluchi has it, during his wanderings, Moses found a worm-eaten skull which he prayed the Lord to endow with life. The plea was granted and the decayed head, addressing Moses, recounted the

* One of the distinguished investigators into the Baluchi language and folklore was Mansel Longworth Dames, to whose monographs, variously published under the sponsorship of the Royal Asiatic Society and elsewhere, acknowledgement is here made.—H.E.W.

story of its life. It was the skull of the Sultan Zumzum, a tyrant whose great wealth had made him ever more arrogant and ruthless. He had three hundred concubines, five hundred hounds, seven hundred hawks and falcons, slaves and soldiery numberless. When out hunting, he came upon the Angel of Death, who had four feet and eight hands with claws. The Angel of Death took away Zum-Zum's breath of life and the body was carried off for shameful burial.

"Now," concluded the speaking skull, "I shall pass on and tell those who follow me to mortify their passions in God's name."

To which Moses rejoined:

"You were violent when you should have done justice to the poor. Had you but spoken with a tongue of milk your voice and cries would have reached to heaven."

In another legend Moses addresses God, argumentatively, as he does in *Exodus*: "You are the Lord of Creation. Yet one man is rich and another poor. Will you not make all men satisfied?"

God consented; and everybody became happy.

Then God ordered his angels to destroy Moses' house. Moses appealed to the people to rebuild it, but as everyone was now wealthy and independent, there was a general refusal. In his dilemma Moses returned to the Lord and pleaded: "Lord, make things as they were before!" So again some men were full and some were hungry. Moses now returned home and called the people together again. This time many labourers came for hire, and Moses' house was rebuilt.

On the highway Moses met a devout mullah who carried his ablution bowl in his hand. Questioned, Moses replied that he was going to the Divine Presence.

"Find out," begged the mullah, "whether I, who have said so many prayers and fasted so often, shall have a place in Heaven or in Hell."

Travelling on, Moses met a faqir, a drunkard and a bhang-eater.

"Inquire of God," urged the faqir, "whether my abode shall be in Heaven or in Hell."

Moses then came to a parched desert, where there was a lame gazelle. After the same series of questions and answers, the gazelle begged:

"For four years I have been dying of thirst. If it rains I will drink water. Inquire when it will rain."

Finally a cobra begged God for permission to bite some one, since its head had become gorged with poison.

When Moses came into the Divine Presence, he presented the mullah's petition. God replied that the mullah would be assigned to Hell, the faqir to Heaven.

"Why should the devout mullah's goodness be rewarded with Hell, and the drunken faqir with Heaven?"

"Tell the mullah," counselled the Lord, "that you have seen a wonderful sight—a hundred camels passing through the eye of a needle. He will not believe you: therefore

his abode will be in Hell. Say the same to the faqir, who will believe it ; therefore his abode will be in Heaven. "

Moses next related the meeting with the gazelle. " Tell the gazelle that it will rain in the seventh year. "

After hearing about the snake, God said : " Tell the snake that a goatherd dwells in a certain place, with his mother. The snake may bite that goatherd. "

On his return journey, Moses saw the snake, sitting coiled up, and he repeated God's instructions.

When Moses gave the gazelle God's message, the animal jumped with joy, exclaiming : " There is still a God, there is still a God ! " At that moment the rain began to fall.

When the faqir asked for news, Moses began : " First I must tell you a wonderful sight I have seen. I saw a hundred camels pass through the eye of a needle. "

To which the faqir replied : " If God should lift up the whole universe and pass it through the needle's eye, is it not in his power ? "

" Your abode is in Heaven, faqir, " concluded Moses.

To the mullah he told the same story. The mullah exclaimed : " How can a hundred camels pass through a needle's eye ? "

" Your abode will be in Hell, " retorted Moses.

Hearing this, the mullah dashed his bowl to the ground and went off.

In the evening, Moses reached the goatherd's house. The mother too was sitting there. She asked him who he was and when he answered that he was a guest, she pulled out some palm-leaf matting for him to sit on. When the goatherd returned with his goats, he called to his mother : " Bring out some fire. I have seen a snake. "

When she brought out the fire, Moses saw the herdsman bring in a dead snake.

" Let me see what kind of snake it is, " Moses said. When it was brought to him, he saw that it was the snake to which he had given God's message.

Moses spent the night with the herdsman. The next day, returning to the Divine Presence, he said :

" You gave that snake, O Lord, permission to bite the goatherd. Now the goatherd has killed the snake. Why ? "

" The days of the snake were numbered, answered God. " It was ordained that he should die by the goatherd's hand. That is why I sent the snake there. "

" O Lord, " cried Moses, " according to your bidding, I told the gazelle that rain would fall in the seventh year, but you made me tell a falsehood, for it rained that very moment. "

" I was pleased, " replied God, " that the gazelle, in its happiness, repeated my name and kept its trust in me : therefore I caused the rain to fall. The abode of the mullah I

have changed. When he broke the bowl a drop from it fell into the mouth of a thirsty ant. The ant blessed the mullah: therefore he will dwell in Heaven."

Walking along one day, Moses sat down by a well and washed his hands, preparatory to saying his prayers. Turning round, he observed a horseman approach, tie up his horse, and lay down his weapons. Then he untied from his girdle a purse containing a thousand rupees and laid it down. Taking off his upper garments, he bathed; put on his clothes, girded on his weapons, mounted his horse, and rode off, forgetting the purse. A carpenter came along and bathed. He saw the purse and took it away with him. Then an old man came, bathed, and put on his clothes. Meanwhile the horseman returned—having remembered his purse—and said to the old man:

"My purse was lying here. If you have seen it, give it to me."

"I have not seen it," replied the old man.

Becoming furious, the horseman cried: "You have stolen my money. No one else has been here. I will not let you go."

"I know nothing of your money," repeated the old man.

The horseman drew his sword and cut off the old man's head. Then the horseman mounted and rode off.

Moses, who saw the deed, went to God and related the story. God commented:

"The grandfather of the carpenter who stole the money built a house for the horseman's grandfather. His wages came to a thousand rupees, which the horseman's grandfather did not pay. Now he has his due. But the grandfather of the old man that the horseman killed had killed the horseman's great-grandfather, so the price of his blood was still due by the old man and I have now recovered that blood from him. I have thus done justice to both."

It is to be noted that in all these stories Moses appears not as an active protagonist but as an interlocutor and intermediary between God and earthly beings. The atmosphere is never Biblical, always national or local. The horseman, for instance, is, in the Baluchi version, actually a Pathan; and the story centres around *badal*, retaliation, in a characteristically Afghan and Baluch blood-feud. Furthermore, the style and phraseology of the stories are in line with national Baluch ballads and tales. Lastly, the concepts of retribution, of justice, of a socio-industrial scheme adjusted to men's ways, are constantly to the fore. Although the stories are essentially national, except for the character of Moses, the ethical concepts are entirely in conformity with Old Testament principles.

HARRY E. WEDECK

THE PROCESS OF REBIRTH

[**Mr. Fran Allen,** Honorary Treasurer of the Buddhist Vihare Society at Osterley in Middlesex (England) and a learned Buddhist scholar, writes here of a little known Buddhist teaching on the process of death and rebirth as set forth in the fourth chapter of the Abhidhamma Pitaka of the Thera Vada Pali Canon. His article contains much that is thought-provoking. Earnest readers will do well not to be put off from careful study of the other points made, by the denial in this teaching of any interval between death and rebirth.—ED.]

The material qualities appertaining to the human body are all the products of one or more of four processes—past actions, both moral and immoral; mental properties; organic changes produced either by nutriment or by such other means as heat and cold.

Suppose now that a human being is on his or her death-bed, and that life is flickering to extinction. Seventeen thought-moments before the actual point of death is reached, all the physical functions cease. From this moment also no fresh material qualities arise, but those which are formed just prior to that seventeenth thought-moment persist for those few moments before thought itself ceases.

At this point the memory of some past action of the dying man's may enter and momentarily colour his whole mind. It can be a thought symbolical of the type of life he has led. To take an extreme case, if the man was a murderer, it would be the recollection of his deed of killing that would occupy his last thought; on the other hand, it might be some outstanding act of charity once performed by the dying man—a memory which has perhaps remained dormant since the time of the action. A miser may think of his hoard, a lover of his beloved; a surgeon may recall some fatal blunder or brilliant feat of cure. So vivid is this recollection that it will fill his mind to the exclusion of all other thoughts.

Such is in some cases the nature of the dying thought of those individuals whose minds remained so far uncontrolled as to be swayed by passions, good or evil.

But the mind upon which no previous deed rests heavily reacts differently at the threshold of death. In spite of whether the mode of living has been, on the whole, blameless or otherwise, this mind may be possessed by the memory of an act performed either recently or immediately before the dying hour. Here again the memory may be either edifying or repulsive.

Such is also the case of those coming to sudden and frightful ends. Soldiers who die in the act of fighting, huntsmen killed by the game they themselves had desired to kill, will take as their last thought the

act of killing, and their whole mind will be flooded by the passion complementary to their act—hatred, or fear. On the other hand, the mind of the man who meets death as a result of volitional self-sacrifice will be correspondingly imagised.

The tremendous importance of this lies in the fact that it is the character—the character as conditioned by the sum total of the characteristics—which is reborn.

Hence, as we shall see, the hating soldier, the haunted murderer and the tormented miser cannot obtain a good rebirth.

But the mind of the dying man may be filled neither as a result of some compelling characteristic nor of some recently performed action. It may, instead, be stimulated by the memory of an habitual act, or by a habit of thought. The religious devotee may think of the image of his god, the musician of some fragment of melody, the drunkard of his drink; or the last thought may be a more abstruse one, such as a method of concentration or of reasoning. Again, the final thought-image may be comparatively trivial: for a postman, letters; for a chemist, the smell of some chemical. It can be a mere sensation associated with a habit—some particular sound, taste, etc.

Naturally the last thought of a dying man or woman can be stimulated by suggestion, and this was the original function of the bedside priest. The expiring one's thoughts may be led by words, signs or symbols, and he may be prompted to think good thoughts—to recall his worthiest acts, or to dwell upon Compassion or Benevolence. Here we find the esoteric significance of the last confession. While the effects of no previous act, word or thought can ever be annulled, the thoughts of the evil-doer can at least be uplifted; and, considering the influence the last thought has in conditioning one's rebirth, it is essentially important that they should be elevated. The dying man whose thoughts remain passionately focussed upon some object of desire stands a poor chance of a good rebirth compared with him whose mind is tranquil and surrendered to that natural process called death. Those who have experienced anæsthetisation will readily appreciate this, for the after-effects of those who willingly gave themselves up to the inevitable narcotic are healthier than those of persons who struggled against the drug.

To sum up, one's proximate thought may be due to (1) past action, (2) recent thought-association, (3) habit, or accumulative character. But, instead of any of these causes, the last thought entering the dying mind may be, and in many cases is, of an entirely different nature, namely a glimpse or an indication of the place or circumstances into which he is about to take birth. It may constitute a "feeling" of that "atmosphere" of a country or part of the world; or it may take a more tangible shape, such as of tropical trees (jungle),

far-stretching plains, snowy wastes, mountainous country, water, fire.

The consciousness of the dying thought always runs to a set process, which occupies seventeen thought-moments, whether death be instantaneous or lingering.

Let us follow this process in detail. We will imagine that the dying man is going to be reborn a female of the human species—that he is a Mexican, dying in North America, and will be reborn in Denmark. We will further suppose that he has lived honestly and charitably-disposed towards his fellow creatures—that his past deeds merit for him a good rebirth.

During the seventeenth, sixteenth, fifteenth and fourteenth thought-moments* prior to death, he passes successively through four stages: (1) his past subconsciousness is arrested; (2) it vibrates for two thought-moments; (3) it becomes temporarily static; (4) his consciousness is thrown open; *i. e.*, his mind is functioning on the conscious plane free of the subconscious.

Now he has reached the critical point in the whole process, a point which is sustained for five thought-moments. Normally this point of consciousness occupies seven thought-moments, but weakness caused by the immediacy of death curtails it to five. It is this very weakness which acts as the cause of the pervading thought-colour, which is the resultant of one of the causes enumerated above (habit or act, etc.). Unlike every other thought that has passed through the man's mind, this image is too feeble to produce an immediate thought-effect, and the chain of thought trips. But no cause is without its effect, and the result of this (last) thought is to regulate or guide to the new existence. But since our Mexican was a morally good individual, this final thought will have been morally good, whether willed or merely automatic.

It may or may not be accompanied by a pang of pure ecstasy or transcendental insight. This last thought-image (with the simultaneous sensation, if experienced) that entered the door of consciousness five thought-moments ago, now reaches the stage of registered consciousness, though in fact no actual consciousness may be registered. Whether the thought-object is or is not identified, this occupies two thought-moments.

Death consciousness follows. It occupies one thought-moment, the

* The *abhidhammatthasangaha* (Chapter 4 of the Abhidhamma Pitaka of the Thera Vada Pali Canon) furnishes the basis for the ideas elaborated in this article. The pertinent section has been translated from the Pali by the Venerable Bhikkhu J. Kashyap, M.A., of the International Buddhist Institute, Sarnath. As translated by him "A thought-moment consists of three moments, *viz.*, (1) rising up, (2) remaining and (3) sinking down. Seventeen of such thought moments constitute the duration of a unit of material existence...."

The *Abhidhamma*, which was first committed to writing over 2,000 years ago (at Aluvihara, Ceylon, during the reign of King Vaṭṭhagamani), describes in detail the workings of the human mind, and contains many facts which have only comparatively recently been "discovered" by Western scientists. I think the best advice one can give a modern psychologist is to study *Abhidhamma*.

last thought-moment in this man's life.

The next thought-moment is the first in the life of the Danish female: during it there is a re-linking of the consciousness, and the machine of consciousness reasserts itself from the point where it tripped.

During the following thought-moment, as a result of the re-linking of the consciousness, the subconscious again functions.

To recall the stages, they are as follows:—

(1) The past subconsciousness arrested
(2) The subconsciousness vibrates
(3) The subconsciousness rests
(4) The consciousness "opens"
(5) The all-important stage, where the last thought passes
(6) The last thought may register
(7) The state of death-consciousness
(8/1) The re-linking of consciousness
(9/2) The subconsciousness.

Death actually occurs at the termination of the thought-moment occupying death-consciousness. It is no longer possible for any of the material qualities to be produced in that body, except for a series of changes that continue until the corpse is reduced to dust. Age, vitality and consciousness pass away at death, and the psychic and physical life of that particular existence have ceased, leaving absolutely nothing. The vehicle employed during the lifetime of the Mexican has been discarded; the bundle of characteristics that resulted from his every thought, word and act carries on in the new Danish vehicle, which is the vehicle suited to that unique bundle of characteristics. This does not constitute annihilation, nor is any part of the previous body reincarnated. Energy, by cause and effect, continues its flow, thereby demanding by necessity rebirth. Action-reaction, for many years an accepted hypothesis in the physics laboratory, holds good on the life plane of thought and action.

We live always in the present; but every moment that present is becoming the past. Every one of our present thoughts and acts is the direct result of a previous thought and act, and gives rise to yet another thought and act. By our wills we may construct our future, fashion our destiny. This continuous flow is not broken by sleep or by death; death cannot arrest this chain of cause and effect. Death-rebirth is an instantaneous process in as far as there is no break in time: at the moment that an old man dies in Mexico a fertilisation takes place in Denmark, to be followed in due time by the birth of a baby Danish girl. There is no intermediate state, just as there is no break in the flux of the individual consciousness.

FRAN ALLEN

GANDHIJI

[This moving tribute to India's martyred leader, by **Shri A. S. Ray, I.C.S.**, a distinguished Bengali novelist and critic, has been translated by his wife, Shrimati Lila Ray, from the original Bengali essay. Many of our readers will recall Shrimati Lila Ray's own beautiful tribute to Gandhiji, "A Father Who Lived True," in our March 1948 issue, just after Gandhiji, as she put it, "in dying, defeated death."—ED.]

Who is the hero of the *Mahabharata?* Not Bhim, not Arjuna, not even the avatar of God, Krishna; the hero of the *Mahabharata* is Yuddhisthir. Vyas Dev was not content with setting him on the throne of India. After all, a good many people have sat on India's throne. He thought some greater honour should be given to Yuddhisthir, an honour that had never before been bestowed upon a man. So he took Yuddhisthir across range after range of Himalayan peaks to a place no mortal had ever before ventured in the flesh, a place difficult of access, called Heaven. It was an honour of which Yuddhisthir alone was worthy, for Yuddhisthir was a truthful man.

Nowadays we quarrel over Imperialism, Communism and all sorts of isms but if Vyas Dev were alive he would have said that the greatest of all isms is Truth. And the greatest champion is the champion of Truth. If Vyas Dev had written the *Mahabharata* in the twentieth century he would have chosen as his hero the Yuddhisthir of our times, Gandhiji. And for him he would have thought up some reward that no man had ever before received in his lifetime, a reward worthy of a truthful man.

The people of India have customarily given the highest place to Truth. Otherwise the hero of the *Mahabharata* would have been Krishna or Arjuna. And in the future, when an Indian poet again takes up his pen to compose a great epic, he will give first place once more to Truth; he will make Gandhiji his hero.

Equal in status is Non-violence. The people of India have regarded it as the noblest of all religions always. The figure of the great Buddha towers above all others in the cave paintings of Ajanta; beside him they seem dwarfs. Indian painters of the future will perhaps portray Gandhiji similarly, to distinguish him as the Mahatma of Non-violence. And thousands of years hence those who behold those paintings will feel the greatness of Non-violence.

In Gandhiji, the heir of both Yuddhisthir and the Buddha, meet the two noblest traditions of India.

ANNADA SANKAR RAY

WHAT IS CONVERSATION?

[This essay by **Margaret Pierson** lifts "conversation" from the plane of small talk, of trading in the debased coinage of words unbacked by the precious metal of worth-while thought, to its proper level of the stimulating exchange of ideas. It is, alas, sadly true that "almost all people," as Emerson put it, "descend to meet." Thought should be born of human contact, and he who does not know the riches of intellectual stimulus which the exchange of thought on an impersonal level can yield, is missing a valuable means to growth. There is a time and there is a place for the discussion of transient events, but even these can be related to permanent and basic principles, if a measure of impersonality and deliberateness has been achieved. As Buddha puts it in the *Dhammapada*, "Though a speech consists of a thousand words, if these be lacking in sense, better a single word full of meaning, on hearing which one is at peace."—ED.]

When people meet, how often do minds meet? How are the riches of conversation mined? What makes "talk" something more, so that afterward an atmosphere of ideas remains around us, and we are conscious of breathing the rarefied air of impersonal thought?

The human being has a hunger for expression, and it is a metaphysical need. What the eye sees and the ear hears—the multiple impressions brought by the senses to the brain—are there noted by the mind, and the man within is prompted to respond in a "new" way, to signify a deeper appreciation, to give a more intelligent response. The outside world, as man calls it, is a looking-glass in which he catches glimpses of himself, and what he makes of those glimpses is a measure of his determination to know his own nature. Does a sight repel and a sound dishearten? Then one has a work of understanding before him. Is this prospect pleasant and that music light upon the ear? Is it enough that they happen to satisfy, or shall their fitness inspire the creation of other perfect things—the perfect word, the right act, the clear thought?

Art, music, literature: what are they to the person of modest gifts and no particular talent? Are they great "institutions" of culture through which he is permitted to move obsequiously, or does he see them as *attempts*, essays by other men to do what has never yet been done by man? A sunset, like the light on a human face, is too delicate and too swift a thing to be captured once for all time. The wind's single notes and the soundless music of the breeze, as well as the thousand tones of the human voice, mind-modulated,—will forever escape the violin, even as the sublimest writing, in

poetry or prose, is only the ghost or shadow of the living eloquence behind the words.

Yet, by man, the work of man may not be depreciated. His effort, the act of genius bespeaking the human mind come into its own, is great in its own right. Art may be the "imitation of nature," but there is another art and a higher one—the realisation of self, the expression of *the god* within, or, we may say, the emulation of divine nature. Nature, except for its constant intimation of invisible life and transcendent being, would have nothing to say to the human mind. Sights and sounds are not food for thought unless they are perceived as signs of a subtler essence, symbols of a more spiritual reality. This, then, is the substance of the talk of men, and the effort to clothe ideas in sounds may be, for all we know, the creative act that, on an infinitely larger scale, produced the visible universe itself, in the beginning of Time and Space.

In conversation we may look for, if we choose, the living work of the human will. Two minds, pursuing one line of thought, unite in the desire to give an idea a workable form. The expression evolved is at once a *focussing*, from the standpoint of thought, and an *expansion* of the form. The words have been fired with meaning, and through them the idea becomes as a light visible to other minds. When an idea is the subject of recurrent contemplation, and many forms of expression are devised to conduct it to earth, the power of the idea can be a steady force. Should there not be "suns" and stars of thought, as well as lightning-flashes? What if it be true, as one has stated, that "the 'Sun of Righteousness' has become a *metaphorical* expression *only now*"?

In truth, perhaps, no encounter, however brief or prosaic, should happen without conversation of this kind, an accession of understanding and confidence in great ideas and high aims. "Friends," wrote Thoreau, "are kind to each other's dreams." He himself is an exemplar of that kindness, and through his writings has shared his friendship—and his dreams—with those whom he could never meet. From America to India and back again, the current of his thought has flowed to strengthen others, and he is one warrant for believing that the best writing is conversation through the written word. It may be conversation on a splendid scale, but the simplest speech of men, if enriched by genuine conviction, will move heart and mind with the same power—the force of integrity, which may be called the spiritual will. There is no greater power, for this energy carries something of the highest portion of man's being.

That which a man takes seriously enough to live by, that to which he gives the unpretentious allegiance of daily act and thought, is the unshakable foundation of his true character. What that is may not be known by any other, yet its influ-

ence pervades, in some form, all he does. More, if his speech is sincere, if, as the *Bhagavad-Gita* proposes, it is "gentle speech which causes no anxiety, which is truthful and friendly," then the word of the real man will be heard. The highest plane of thought—the impersonal contemplation of *things as they are*—yields of its treasure to those who can discern what cannot be told.

By calmness, by concentration, by sincerity, and with conviction, conversation may be almost a mode of thought, as fresh and impersonal as mountain air. Sometimes it will seem the "breath of life" to the mind of man, so welcome is the draught. How much more might be carried by the "viewless couriers of the air" if words came forth as sacred things, exchanged by those who live as "Friends of all creatures"!

MARGARET PIERSON

WOMEN IN EGYPT

A note on "The Evolution of the Feminist Movement in Egypt," received through the courtesy of the Royal Egyptian Embassy, is heartening for those who accept the dictum of the great Indian lawgiver Manu that "where woman is held in honour, there the gods are well pleased." The insistence of women in more and more countries, not only on their equal rights as human beings but also on being allowed to assume the responsibilities which their citizenship of the nation confers on each, is a wholesome sign.

Since 1919, great strides have been made in Egypt, thanks largely, as always, to the efforts of a few pioneers, and women have been playing a more and more significant part in education, in the professions and in humanitarian efforts. To literature and art they have been making a distinguished contribution for more than a century.

It is good to know that the responsibilities of the home-maker are not neglected in the new enthusiasm for a career; but still the franchise and membership in the Egyptian Parliament await feminine conquest, although no constitutional barrier, it is said, exists.

The discarding of purdah is symbolic of the triumph of the concept of woman as neither slave nor toy of man, but comrade and helpmeet, which paves the way to constructive and responsible joint effort in many fields.

GOOD AND EVIL
SOME YOUNG CHILDREN'S VIEWS

[The children of five or five and a half of whose views on morality **Miss Elizabeth Cross** writes here have something to teach their elders with their more elaborate moral codes. That violence is evil and kindness, gentleness and helpfulness are good is a very fair working basis for ethics. It is an approximation to the recognition of selfishness as the root cause of all sin.—Ed.]

What is good and what is bad (or naughty, as children express it) from the child's point of view partly expresses his own feelings and partly reflects the ideas of the grown-ups surrounding him. The following observations have been gathered over the past year during work with a group of children aged from five to five and a half. These children come from somewhat varied homes, only one or two being from comparatively "poor" homes, the majority being from those of the railway-worker to the minor official class—all well and comfortably clad, all well-fed. Their homes, too, are comfortable but, except in one or two cases, not cultured. Some of the children go to Sunday-school, but it appears that, although the parents would claim to be Christians, very few go to church except for marriage, baptism or funerals. The children have definite Christian teaching at school, but it is again clear that they feel no understanding of any obligation towards God, although they will agree with politeness that they must "Thank Him" for their many blessings. They obviously do not feel that God needs anything from them. Thus in their many references to good and evil they have never mentioned God, church-going, prayers or other religious observances, although they are accustomed to regular prayers and grace during their school periods.

I first began to notice their many references to good and evil when they began a little game one afternoon which consisted of one player being the Good Boy and one the Bad Boy. Some one says to the Bad Boy, "Oh! how naughty!" The others then cluster round, asking eagerly, "What has he done?" Then the Bad Boy would give his answer, and another child would have a turn. Later on this was followed by a Good Boy answering what *he* had done. Sometimes this game would be played, with varying players, for days on end. At other times it would be dropped. A significant point was that the children with a tendency to be violent always chose to be bad, and gave accounts of many savage crimes which, no doubt, they would have liked to commit. Later on this developed into another game of Good and Bad Mothers and Fathers—except that hardly any one ever had anything to

say about a bad mother. The one child who said she was a Bad Mother and had smacked her children was soon silenced by the others, who asked her if the children had been naughty. When she answered "Yes" they said that the Mother was not bad, but good, because the mother *must* smack naughty children. One child went so far as to assert, in grown-up tones, "She is a good mother, because she is trying to bring her children up nicely."

To sum up their views on what bad or evil means, when a child is concerned as the performer, they lay great stress on roughness, violence, pinching, kicking, fighting and general cruelty. It is clear that they are often reproved for violence, or have violent feelings which they know to be unwelcome socially. In action, in school and in playtime (they are allowed a considerable amount of freedom) they are usually gentle, although they will hit and pinch if a quarrel arises over toys. They are kind and considerate with new and younger children, also very distressed if any one is ill or unhappy. They cannot bear another child to cry and rush in great agitation for grown-up help if any one falls and hurts himself. They frequently remark, in passing, that so-and-so is bad because he hurt his sister, or a cat or other animal. They obviously rate kindness and gentleness as the most important of the virtues, this being partly their own desire to be treated kindly and partly a reflection of their parents' teaching.

Other evil, in their opinion, in children's behaviour, is telling lies, stealing and grumbling and being miserable. But these aspects of bad behaviour are rarely referred to in their games, as they hardly ever mention anything as 'naughty' except different types of cruelty. This is understandable as most of them are quite truthful in their everyday lives, and only two children are ever tempted to steal on occasion. Most of them share their sweets and toys very freely, and are extremely co-operative over large toys, such as the sand-tray, water bowl and so on. They also remember, with much fairness, who is due for a turn at this and that. Once or twice they have mentioned "pinching flowers" or taking flowers without asking, or without putting them in water...but on the whole they seem to have no desire to steal or to own much private property, being ready to share and exchange their treasures, and often they bring things to school for the common pool of toys.

As to virtuous behaviour, this, as is obvious, consists in being kind and helpful. They lay great stress on helping mother, and give a vast amount of detail, such as washing up, sweeping, bringing in the wood, laying the table, filling the kettle and even making the tea. No doubt some of this is imaginary, but it shows what they think is good and what they would *like* to do to be good. They desire to please their parents, and are constantly anxious

to take their pictures or writing home to mother, or to sing their songs to her. Many say, "I sang that to my Mother last night," when we reach a favourite hymn or song. It would seem that this particular group of parents is somewhat more conscientious than some others I have met, and that these children care more for their parents' approval.

When it comes to their opinion of good and evil in the adult world here again they speak first of violence. Bad grown-ups fight and use knives and kill people. Bad fathers grumble and even smack mothers and make them cry. Others are occasionally bad and grumble so that mothers cry. Others, several say, "go by themselves," which, on explanation, means they are morose, solitary, go out alone, or go off on their own affairs, leaving their family at home.

The world, however, it seems to those children, consists mostly of good mothers and fathers who bring up their children nicely and tell them to "stop it" when they are rough. The mothers clean the house, get the meals, are good and kind and love you and make you better if you are ill. Fathers dig in the garden, give their children money and to the mothers pound notes to buy dinner with. They put food in a basket on Sundays and take you to the sea or to the park, and play with you. They tell you stories at night. Here again there is a mixture of truth and fantasy, a picture built up of what happens on the best days and what the children would like to have happen.

Perhaps it may all be summed up in the words of a seven-year-old child who happened to come into the room during one of the "Good and Bad" games. Seeing her listening I said, "Tell us what *you* think is a good child. What must you do, if you are a good child?" And she thought a moment, then to my surprise answered simply, "You must be happy."

ELIZABETH CROSS

NEW BOOKS AND OLD

MYSTICISM IN SEVENTEENTH-CENTURY ENGLAND*

This work from the pen of an Indian scholar who has won recognition for earlier studies on Donne and Mr. Eliot is interested more in how much of mystics the seventeenth-century metaphysical poets of England were than in their poetry or personality or even in their metaphysics—whether in the narrow literary sense in which Dryden and Johnson used the term for their principles or in the larger sense in which as substance it gets into their literary work. They were writers of Christian mystic poetry and their mysticism is tested here against principles laid down by Dr. Evelyn Underhill. Their work is arranged in chronological order, analysed, examined in terms of her criteria, and their mystical attainment is valued for gradation. The inquiry establishes that not one of them is a full mystic in the sense that the "final unitive vision and experience" have been his. A comparison with one or other of the more famous Christian saints is made frequently to show similarity or difference.

Donne's stature, with his vastness of learning and the complexity of his personality, is awesome in any description and naturally offers most to combat and to elucidate. The comparison of Donne with Aquinas is fairly full. Though both fell short of the final illumination and unity with God, they differ about the reason for their failure. With Aquinas it is doctrinal: Men who are not Prophets cannot ever see God in His Essence. To Donne, God is "the feared Saviour" of whom at best only a passing vision can be got on earth.

The time and purpose of Aquinas were different from Donne's. Aristotle and all scholastic lore had to be reconciled with and absorbed into the Roman Church by Aquinas's efforts. Donne came after the Renaissance and the Reformation. The agonies that the Puritan Revolution caused in England after the execution of the King had not set in. And, in spite of being the Dean of St. Paul's, Donne could wear his Anglicanism with a distinction which meant greater religious freedom and individuality.

Dr. Husain is not sympathetic to Montaigne. His preference even in Humanism is for Donne's because his is "more deeply rooted in God" and is "of a richer texture enriched by the passionate ardour of his soul's attempt to apprehend God." This surely is fetched from far. All the loveableness and humanity of Montaigne are in disfavour. One discovers here a closeness in Dr. Husain's position and mind. The rich all-too-human Donne of the earlier years, gay, debonair, is nothing to Dr. Husain. What a portrait could have been presented of him as he mellowed from stage to stage until he ripened into the full Christian wisdom of his last days! All that, the Doctor

* *The Mystical Element in the Metaphysical Poets of the Seventeenth Century.* By Dr. Itrat-Husain. (Oliver and Boyd, Ltd., Edinburgh and London.)

might say, is not relevant to his purpose. But when Humanism is at issue the warm worldliness of a cultured soul should claim consideration before any reference to God. When Donne chose the Church, it was his "valedictory to the world"; a view affected in Christianity after St. Augustine. It should not be forgotten also that his poetry was not allowed to be published during his lifetime though all England was familiar with it and enjoyed it.

It is unfair, Dr. Husain says, to judge the poetry of these writers without sympathy for their subject-matter and their points of view. So would it be with reference to Dante and Milton and, in our time, to Eliot and Ezra Pound; and with reference to the ideological and technical affections of poets like Dylan Thomas and Auden, and writers like Joyce and Stein. What makes poetry is not the content but another something which gives us "a heightened awareness" of an aspect of life or thought or experience present in it. Dr. Husain speaks of "identification" and "imaginative sharing" with the poet. The mental condition of one who would be an appreciator and critic, indeed of any one who likes to be exposed fully to art-experience, requires what may be likened to a tuning to it. The tuning and the feeling-with go together and each can be cause and effect of the other. Terms like Identification and Belief have a distinct history of meaning in fields other than the artistic and so a penumbra of their own.

Dr. Radhakrishnan's justification of "striving for a synthesis of the great religions of the world" on the ground that the germ of such a Unity is already present in the Universality of mystic experiences is rejected by Dr. Husain on the plea that "Christianity and Islam have sharply defined histories and personality." Could not the same be said of his own suggestion—and Mr. Eliot's—for a new Catholicism for Europe? "If civilisation in Europe is to survive and rest on a secure foundation it can only be as a Christian civilisation." Granted. But that "Europe can surely subsist as Christendom within the fold of a traditional Catholic church alone; *i. e.*, in conscious relation to a spiritual order of Being," will not be as easily granted. It sounds too naïve to be true of the whole complex European spiritual scene. One senses also a leap of planes in meaning between the several parts of the sentence. For, even in the Catholic churches, "tradition" seems to be by no means single and homogeneous. There are many "Christian" traditions in Europe, each zealous in guarding its individuality and its virtue. The traditional Catholic Church—in addition to the doctrines of Revelation, the Trinity, the Immaculate Conception, the Incarnation, the Resurrection and the Redemption—insists quite as much on the Mass, the Confessional, the monopoly of God's wisdom and the sole right to interpret His will through the Church and its hierarchy of priests. If Catholicism could be free from heresy-phobia and other theological rigidities, it might become an inclusive religion for all Christendon, but can any highly institutionalised religion of its dimensions and its history abolish its tradition? That would be asking for a rolling back of two millennia of its past and the abandonment of much in fixed belief and integrity of tradition which other Christian sects, not Catholic, may be unable or unwilling to accept. And

is not the "conscious relation to a spiritual order of Being" the claim of every great Religion on earth ?

The enormity of Dr. Husain's next recommendation is startling :—

> that man as well as State shall have to give up the Renaissance conception of the sovereign autonomous self which was developed under the false lure of the liberal and naturalistic philosophy of Rousseau and the other heretics of the French Revolution.

The Roman Church once paid a heavy price for its neglect of science and of the claims of secular freedom. It created a gulf between God and the world which became fateful in the history of European civilisation and exposed it to all the ungodliness which is deemed its besetting "sin" today. Unless a "new ascending hierarchy of Wisdoms" (such as was conceived by Aquinas for an earlier epoch) is worked out for our day, the penalty that Religion will be made to pay is bound to be heavier and fraught with graver consequences to the human spirit.

That a born Christian like Mr. Eliot, sick of the religious *malaise* in Europe could think so is understandable. But that an Indian Muslim with his roots in an austere monotheistic religion should accept the traditional Catholic Church as solution is strange. Newman escaped into Catholicism once under choking circumstances. Oppressed by the spiritual and secular scene, many intellectuals seem today to desire spiritual security of some kind, seeking asylum in the Roman Catholic Church, in Mysticism, in Rousseauism, in Communism or in Anarchism or in eclecticism of many kinds.

That healing can come to the Christians through Christianity alone is accepted by psychologists like Jung. The problem of the integration of a Christian's personality may not be solved any other way. It is one of the well-known uses of religion that the "acceptance of the authority of a church, the efficacy of its sacraments and the truth of its theology" can solve for many their emotional problems and that a fixed, immutable frame of reference in all spiritual matters can secure peace and stability to many a troubled soul. All this may be needed and useful but it is not necessarily a sign of health or of courage.

Among the pages are scattered descriptions and definitions of mysticism which can accommodate experiences of the most diverse kinds: theological, philosophical, neoplatonic, and merely pantheistic or erotic. Among the five poets discussed we are shown marked differences. Donne's imagination has "a sepulchral majesty." But he distrusts knowledge and intellect ; he has passed through thought and doubt, has given up the world and has chosen "to die into God." Herbert's is a simpler soul with primitive piety. "In his poetry the soul of the church of Hooker and Laud finds its supreme expression." Though his poetry is rich in the mystic element, he is "more a pious devotee than a mystic." If Herbert "feels the presence of Christ in his soul Crashaw is satisfied with 'vision' only." Crashaw is a convert from the High Church with "ardours and raptures of devotion." Neither thought nor self-analysis deepen them. "One cannot speak of Crashaw as a mystic ; for mysticism implies thought —and Crashaw does not think, he accepts." (The concluding sentence on Crashaw seems, therefore, to claim a little too much.) Vaughan's is a mystical joy and he is the true mystical

poet of the group. Yet his soul is weak, with "nothing of the passion, the subtlety and vigour of Donne." The cast of Traherne's temperament is more predominantly intellectual. Coming later in the century than any of the others he is more a mystical philosopher of the Cambridge bias than "a devotional poet of the school of Donne."

Reading such analyses even of the greater mystics of Christianity and elsewhere, one finds that mysticism tends to get caught in limitations, even as religions do. It, too, seems unable to overleap particular beliefs and forms. One cannot say, for example, how much of the metaphysic of Aquinas and Donne was responsible for what is called their failure of final union with God; and how much of it is inherent in the nature of mystic Truth or Reality.[1] Thus mystic experience, instead of being a common element to bind and bring together mystics of several climes and times, remains at best a proof that the truth of each metaphysic can be visualised or emotionally realised by one who has a gift for it or could devote himself to its pursuit.

If mysticism is to have universal relevance it must establish God-vision, and God-Grace unmistakably and equally for all. Symbols should be interchangeable and all particulars disappear on the level of the Absolute. It is of such a level of experience that the Vedantic seers speak. But even this—nearest to universalism in description—could degenerate into a cult of the Brahman with no relevance for sects with other notions of the Divine Union. Each should find the other in "God" and all be one in Him where all trace of difference is lost. Only then will we be able to dispense with the separate Islamic, Christian, Buddhist or Indian visions, whatever the doctrinal differences with which they start. Else men are condemned ever to be fenced in their own exclusive paradises—where an *élite* find beatitude without kinship with mystics of other creeds.

There is a hard criticism of University Research that it directs the student to dead issues, institutions and personalities rather than equipping him to investigate the heart and nerve-centres of live issues and events, *i.e.*, that it tends to predispose young minds to the archæology of a subject; that it does not train them for positive leadership in thought or give them a creative outlook. To the extent that a discipline of detachment and strict method is needed for all investigation this is healthful; but it has a tendency to harden into a preoccupation with the past, the static and the secondary, with greater love for gloss and commentary than for creation, for knowledge than for thought and for thought than for life. This book, worthy as it is, does not dispel the prejudice.

Meanwhile, one admires the learning, the patience and the industry, the scrupulous devotion to detail and method, and the subtle and substantive discriminations made to achieve accuracy. Some part of the matter—specially in the section on Donne—could go better into foot- or end-notes or even into short appendices; the main argument could be given with less repetition and a sharper outline. But the thesis is well presented and argued. The demolition of other points of view is complete. The first section, dealing with mysticism in general, and the last,

[1] "No man shall see me and live" (*Exodus*) is in interpretation here.

on Traherne, have a remarkable lucidity. When Dr. Husain chooses positive exposition—unburdened by skirmishes—as in the essay on Traherne or even that on Vaughan, his criticism can be smooth and luminous to a degree. The exposition of Traherne's "spiritual apprehension of Reality" as "an Act of Understanding" is well done.

The Bibliography of nearly forty pages is as full as any could desire. Dr. Underhill contributes a brief foreword which is at once discerning and generous.

V. SITARAMIAH

The Meaning of Human Existence. By LESLIE PAUL. (Faber and Faber, Ltd., London. 16*s.*)

Mr. Paul tries to justify Christian revelation from the stand-point of modern scientific thought. In his earlier book, *The Annihilation of Man*, he warned that unless human society tried to return from "mammon to the spirit," the inevitable result would be war. That book studied the genesis of human sickness and misery, and urged as the only cure an affirmation of spiritual life. This is the inspiring central message of Mr. Paul's further philosophical disquisitions, *The Living Hedge* and this book.

The mutual relations of Nature, God and Man are examined here at length. God is explained as the meaning of human existence, as its supreme fulfilment and as its justification. The three parts are arranged accordingly. Material or social progress is the secular expression of the Christian idea of redemption. This redemption should start from the self which should serve as the basis of society. By redeeming others one can redeem oneself. The individual should try to eradicate worldliness, which eats into the very vitals of human society and is the cause of mutual jealousies and desire for personal aggrandisement. This desire culminates in wars and social disorders. The only panacea is given as the message of the Cross, so beautifully emphasised in our own day by Mahatma Gandhi. Scientific philosophers like Haldane, modern psychologists and theologians, have all been laid under contribution. The author's arguments are strong and coherent; his style is fresh, lively and direct; his discussion is always sympathetic and critical, carrying conviction at every stage.

It is interesting to note that under the inspiration of Bertrand Russell and A. N. Whitehead, the spear-heads of modern Western philosophy, the Western philosophical outlook is coming nearer to the Vedantic outlook on life, though our author is not able to understand why existence should be preferred to non-existence. Perhaps the Vedantic ideal of service to suffering humanity—which in essence is the same as the central teaching of Christianity, as explained in the third part of this book—might satisfy critically inclined philosophers.

The tragedy of human existence is traced to man's banishing God from his outlook on life. The book explains that God is always eager to remove human imperfection through his divine grace; "The grace of God is the act of a living God"; "God is the perfect person and we all bear marks of creaturely imperfection." These and similar ideas form the burden of the message of this soldier-cum-philosopher.

The book is an outstanding contribution to modern philosophical literature and the printing and get-up are excellent.

U. VENKATAKRISHNA RAO

Democracy and the Quaker Method. By Francis E. Pollard. (Bannisdale Press, London. 160 pp. 8*s.* 6*d.*)

The Quaker method of conducting discussions and of reaching decisions, which has been practised for nearly three centuries, is described in detail in Part I of this book. Part II only illustrates and analyses a number of recorded Quaker discussions. This method can indeed make a vital and valuable contribution to the dynamics of social organisation. It rests, however, on certain fundamentals to which a very large majority of those who today run the democratic machine in the different countries do not usually subscribe. There's the rub. For the Quakers believe ardently in the possibilities of "unity in freedom" and invariably strive to pursue it in the consideration of their "concerns" in an atmosphere of informality, adjustment and agreement and, above all, of absolute open-heartedness. Most of our conferences, committees and commissions meet hedged round with a complex procedure, alas, with agenda which more often conceal than reveal the crux of the problem or project under discussion and with an almost tyrannical technique of enforcing the view of the majority and a spirit of suspicion. In short, that faith in the inherent integrative behaviour of the individual as well as of the group, which is the secret of the success of a Quaker business meeting, is missing.

It is not, however, that there is lack of knowledge—either of the motive or of the method pursued by the Quakers, as these have been recommended by some of the leading psychologists of today. The fault lies with our administrators' over-attachment "to the letter which killeth." If they were to take and treat every individual at his own level, believe in his spiritual potentiality and his passion for co-operation and work together in the faith which moves mountains, that "dear unity" (as the Quakers call it) could be achieved, there would be no conflict of the dominance-submission kind, with its concomitant coercive tactics and treatment, such as forms a regrettable common feature of our conferences.

Democracy and the Quaker Method is a little classic in the science and art of conducting discussions in the social, national and international spheres, in the spirit and style of integrating unity and unified integration. Every cabinet minister, every legislator and every group-leader should study it continuously so that they may each contribute to a smooth and satisfactory working of Democracy, that greatest desideratum of modern times.

G. M.

Mohammedanism, An Historical Survey. By H. A. R. Gibb. (Home University Library of Modern Knowledge Series, Oxford University Press. 1949. 206+vii pp.)

The original volume on "Mohammedanism" in the Home University Library Series was written by Prof. D. S. Margoliouth in 1911. As Professor Gibb puts it in his preface, "After the lapse of thirty-five years a restatement of the subject is called for rather than a re-edition of the original work." The fact is that even when Professor Margoliouth's book first appeared his appreciation of Mohammedanism was

not satisfactory and was in the opinion of most Muslims lacking in an objective understanding of the subject. That book could not have been republished today, for there has been not merely a political reorientation of the West to the East but also, perhaps as a consequence, a cultural reorientation. To quote Professor Gibb again : " The gulf which separates the outlook of 1911 from the outlook of 1946 is one which has rarely been equalled in so short a space of human history. "

Professor Gibb's account of Mohammedanism leaves almost nothing wanting on the ground of objectivity, and neither the strong protagonists of the religion nor its critics will find much in the book which they will be unwilling to admit. But this has not been achieved by the sacrifice of precision and, though many general statements are made in the introductory chapter, these are carefully developed in the subsequent chapters.

The book in its 200 small pages deals with almost every aspect of Islam. The subjects dealt with in the chapters —the Expansion of Islam, Mohammed, the Koran, the Doctrine and Ritual of the Koran, the Tradition of the Prophet, the Sharia, Orthodoxy and Schism, Sufism, the Sufi Orders and Islam in the Modern World, indicate the wide range covered, on the whole with great clarity and precision. But this necessarily leads to compression, and it has not been possible to describe many happenings and developments in the extensive areas of the Muslim World, away from the main centre. This is particularly noticeable in the chapter " Islam in the Modern World. " Nevertheless the book is now undoubtedly the best short introduction to the personality of the Prophet and the religion which he founded.

SAIF TYABJI

The Story of the R.P.A.: 1899-1949. By A. GOWANS WHYTE. (Watts and Co., London. 105 pp. 1949. 5s.)

This laconic account of the activities, both iconoclastic and constructive, of the Rationalist Press Association during its first half-century is an impressive record of achievement. The Association's historical triumphs have ranged from the opening of presses and book-stores to heterodox literature, to the partial relaxation of the British Broadcasting Corporation's intolerant taboo on everything outside " the main stream of the Christian tradition. "

The successors to Thomas Paine in the defence of free thought have still a long fight ahead for the greatly to be desired secular education for which they stand. Today, when the shackles on men's minds are being tightened in many quarters, by political no less than by religious orthodoxy, a group of vigilant defenders of freedom of opinion like the R.P.A. plays a most vital rôle.

E. M. H.

The Living Thoughts of Descartes. Presented by PAUL VALERY. (The Living Thoughts Library, Cassell and Co., Ltd., London, etc. 133 pp. 1948. 6s.)

The introductory essay, translated from the French by H. L. Binsse, takes up a fourth of this small volume. The remainder contains Descartes' "Discourse on the Method of Rightly Conducting the Reason and Seeking Truth in the Sciences," in six parts, the first and second Meditations from his "Meditations on the First Philosophy," and five letters from the seventeenth-century philosopher who proclaimed "*Cogito, ergo sum.*"

Descartes' attempt to deduce a universal system by the rational method which he had used to good effect in mathematics was not destined to achieve full or lasting success, though M. Valéry lays partly at Descartes' door the prevailing modern stress on arithmetical relationships.

Descartes radically differentiated "Extension" and Thought, but intuitionally saw in the pineal gland the Seat of the Soul. He regarded metaphysics as the root of philosophy, physics as its trunk and ethics as the chief of its branches.

Descartes' sturdy faith in himself as "the judge of all values in anything concerning knowledge" did not extend, as his letters bring out, to readiness to invite upon his works the condemnation which the Inquisition had visited upon his contemporary, Galileo. He also did, however, believe in the rotation of the earth, which had been anciently accepted, as had the *plenum* of matter differentiated into particles which he taught and which was anticipated in the old Hindu hymns and *mantras*.

E. M. H.

CORRESPONDENCE

NEWTON AND SWEDENBORG

I have received my copy of the September number of THE ARYAN PATH and have read with considerable interest and pleasure Mr. George Godwin's article on "Newton's Mysticism." I think, however, that the reference to Swedenborg on page 394 must be an error, as Newton died in 1727. Swedenborg was born in 1688 and his great work, the *Arcana Coelestia* was not published until 1750; Swedenborg died in 1772. He would have been thirty-nine years of age at the date of Newton's death and, although it is possible that the two were acquainted in their scientific work, it is unlikely that Swedenborg's later writings could have affected Newton's work and studies in any way.

It may be that Mr. Godwin is thinking of one of the other, earlier mystics.

HENRY POULTER

"PRANAYAMA"

In the review of *Pranayama* in your October issue it is admitted that the philosophy of Nature Cure is sound. The assumption that Pranayama belongs to Hatha Yoga is baseless. On the contrary, it has been in common use from time immemorial as a self-purificatory discipline and an aid to mental clarity. The assumption that mental peace is cause and rhythmic breathing is effect is gratuitous, because "both life and mind are co-ordinate branches of one single Root, the Primal Shakti." Hence there is a mutuality of influence between them.

Though thus it would seem that there are two paths, in practice there is only one. Only very exceptional persons, perhaps one in a million, can calm the mind by the direct method, without any aid such as Pranayama. Therefore it is that the Ashtanga Yoga of Patanjali includes Pranayama in its technique of mind-control.

The modification of the breathing process given in the booklet reviewed is a direct application of the Nature-Cure teaching that, for the sake of health, elimination must be given precedence over assimilation. Applying this principle it follows that breathing out is of the first inportance, and its excellence or otherwise determines the value of the rest of the breathing process. All that have attempted the practice, have declared it to be non-violent.

K. L. SARMA

II

The mutuality of influence between physical breathing and the mind may be freely conceded without recession from the position that the normal process of unfoldment is from within without. The distinction between the approach of Hatha Yoga and that of Raja Yoga to spiritual self-development is fundamental. The former deals principally with physiological practices with the aim of establishing health and training the will. Raja Yoga, on the contrary, is primarily the exercise, regulation and concentration of thought, taught by India's greatest philosophers for attaining union with one's Higher Self. In it the development of psychic and spiritual powers is incidental.

Pranayama, or the regulation of the breath is certainly, as Dr. Sarma points out, mentioned by Patanjali among the practices conducive to concentration. That great teacher of Raja Yoga, however, places first among such practices ethical and mental observances, Yama and Niyama, with their far-reaching implications, amplified in the succeeding verses of Book II of his Yoga Aphorisms. The undertaking of Pranayama before the successful practice of Yama and Niyama is, the reviewer maintains, a highly dangerous practice to recommend to all and sundry.

E. M. HOUGH

RECENT DEVELOPMENTS IN SANSKRIT

[**Principal N.A. Gore,** M.A., of the Kanara College, Kumta, continues here his running commentary on current development in Sanskrit literature and culture, the last previous instalment of which appeared in our September issue.—ED.]

At one stage of the consideration of the State language of India, Sanskrit was mentioned as a substitute for English. It was later decided to retain English as an official language of India for another fifteen years, but Sanskrit counted among its sponsors Dr. B. R. Ambedkar, Law Member, Dr. B. V. Keskar, Deputy Minister for External Affairs, and Mr. Naziruddin Ahmed. The suggestion was never formally moved before the Constituent Assembly but lovers of Sanskrit will be gratified at the Assembly's final decision in favour of Hindi as the State language. For Hindi is a lineal descendant of Sanskrit and, for the proper development of Hindi, people are sure to take more assiduously to the study of Sanskrit. The Constituent Assembly has provided that a member representing Sanskrit shall be included in the quinquennial commission to be appointed by the President of the Indian Union to make recommendations as to the progressive use of Hindi. Sanskrit is one of the fourteen languages recognised for State purposes and, whenever necessary and desirable, Hindi is to draw primarily on Sanskrit. Now that Sanskrit has secured State recognition, it is the responsibility of Sanskrit scholars to make it easier and more popular.

The Draft Constitution in the Constituent Assembly is to be translated not only into the modern Indian languages, but also into Sanskrit. Dr. C. Kunhan Raja made a strong plea, in a recent editorial in the *Adyar Library Bulletin,* for translating the Constitution into Sanskrit, as Sanskrit is rich in legal and constitutional terminology and can easily be adapted for modern practical purposes. Dr. Raja emphasises also the desirability of adopting Sanskrit in addition to English or Hindi for a variety of State purposes such as important documents of the Union Government, Judgements of the Supreme Court and the High Courts, and orders of appointment of Governors, Judges and Ambassadors.

In the *Modern Review* for September, Dr. Roma Chaudhuri pleads for the adoption of Sanskrit as the State language. From this article we learn that the *Paribhāṣā* Committee appointed by the West Bengal Government has drawn largely upon Sanskrit for a new system of technical terms for use in different departments.

The All-India Radio has fallen in line with the changed official attitude towards Sanskrit and in the past few months regular programmes have been broadcast from different stations, bringing out the beauties of the Sanskrit classics through dialogues and narration, readings and recitations from the *Kādambarī*, the *Meghadūta*, the *Mṛcchakaṭika*, the *Kirātārjuniya*, the *Śiśupālavadha* and the like. In addition, the All-India Radio has provided in Sanskrit critical studies on the epics, the lyrics and the dramas and on political theory as well as scientific and speculative observations.

The press has announced that, as part of the reconstruction programme of the great Temple of Somanatha in Saurashtra, a Sanskrit College is to be started there.

In a recent speech at Calcutta, H. E. Dr. Kailas Nath Katju, Governor of West Bengal, appealed to the Muslims to learn Sanskrit. Dr. J. B. Chaudhuri of Calcutta some years ago published a monograph on Muslim patronage of Sanskrit learning which showed how the Muslim rulers of India patronised the Sanskrit scholars, who out of gratitude wrote Sanskrit works extolling their patrons. If Dr. Katju's suggestion finds favour with our Muslim brethren, it is sure to promote mutual good-will between Hindus and Muslims and end the Hindi-Urdu controversy.

In response to an appeal by Dr. G. Srinivasa Murti, Honorary Director of the Adyar Library, Madras, and a number of prominent Sanskritists, the *navarātra*, from 23rd September to 1st October 1949, was observed as a Sanskrit Festival in many parts of the country, particularly in Madras Presidency, with a view to attracting the attention of the Government and the public so that they might accord to Sanskrit an honoured position by adopting it for specific purposes in the higher planes of Indian national life.

The new building of the Bhāratīya Vidyā Bhavan of Bombay was opened on the 8th of August 1949 by H. E. Shri C. Rajagopalachari, Governor-General.

The ninth volume of the *Bhāratīya Vidyā*[1] for 1948, published in August as the first part of the *Shri K. M. Munshi Diamond Jubilee Volume*, contains thirty papers by eminent Indologists, including the late Dr. B. M. Barua, Dr. E. G. Carpani, the late Dr. A. Coomaraswamy, Prof. P. K. Gode, Dr. P. V. Kane and Dr. B. C. Law. The papers cover a wide range of subjects such as the Vedas, the epics, philosophy and psychology, art and architecture, Mimāmsā and rhetoric, ancient and medieval history, and epigraphy.

The *Jayadāman*[2] is the inaugural volume of the Haritoṣamālā, a series of critically edited texts founded three years ago by pupils of Prof. H. D. Velankar of Bombay, as a tribute to their teacher. This inaugural volume is edited by Professor Velankar himself. The title "Jayadāman" is a catchword made up from letters in the names of the four authors whose works are included in it, *viz.*, *Ja*yadeva's *Jayadevacchandas*, *Jaya*kīrti's *Chandonuśāsana*, Ke*dā*rabhaṭṭa's *Vṛttaratnākara* and He*ma*candra's *Chandonuśāsana*. The first two works are edited for the first time. The general introduction on the origin and growth of Sanskrit metres is an outstanding contribution on the subject. The classified List of Sanskrit metres, compiled from ten old and important works, together with details of metrical schemes, cesuras and variant names of metres, if any, followed by an alphabetical index of all these metres, is the outcome of long and patient work and is bound to prove of immense reference value to Sanskrit scholars.

The late Rt. Hon. V. S. Srinivasa Sastri was one of the foremost Indians of modern times. Wise in learning and

[1] *Shri K. M. Munshi Diamond Jubilee Volume*, Part I. (*Bharatiya Vidya*, Volume IX, 1948. Bharatiya Vidya Bhavan, Bombay. 1949. Rs. 15/-).

[2] *Jayadaman*. Edited by H. D. VELANKAR. (Haritosamala No. 1. Haritosha Samiti, Bombay. 1949. Rs. 10/-).

moderate in statement, he was a close and critical student of our ancient literature. Even Mahatma Gandhi requested him to put down in writing his views on the *Rāmāyaṇa* for the instruction of the public. *The Lectures on the Rāmāyaṇa*[1] is a collection of thirty lectures delivered by Mr. Sastri at the Sanskrit Academy in 1944, based on short-hand reports. This volume is a critical evaluation of the eleven leading characters in the *Rāmāyaṇa*. Shri Sastri exhorts us to read the epic, which is full of the tenderest pathos, as a poem concerning human beings who slowly evolve, triumph over their limitations and develop their divinity. The book is full of quotations from the epic; it serves as an object-lesson in interpreting our epics and the *Purāṇas* as human documents.

Raja Ṭoḍaramal (*d.* 1589 A.D.) was the famous general, finance minister and trusted friend of Akbar and was, besides, a great patron of learning. The *Ṭoḍarānanda*[2] is an encyclopædic work on the traditional learning of India, compiled under his patronage by Benares pandits. It is divided into twenty-three sections on Creation, Incarnations, Dharmaśāstra in all its branches, Politics, Pilgrimages to holy places, Medicine and the occult Mantraśāstra. It is estimated that the entire work would come to 80,000 ślokas, *i.e.*, four-fifths of the length of the *Mahābhārata!* But the complete work is not discovered yet, the MSS. of only twenty-one sections being available. Most of these are found in the Anup Sanskrit Library at Bikaner and a few in the Bhandarkar Oriental Research Institute, Poona. This volume, edited by Dr. P. L. Vaidya of the Benares Hindu University, comprises the first two sections on Creation and the Incarnations of Viṣṇu. A remarkable feature is the lengthy quotations from the *Purāṇas*. The Bikaner Durbar deserves congratulations for undertaking to publish this gigantic literary work.

The *Yatīndramatadīpikā*[3] of Śrinivāsadāsa of the seventeenth century A.D. is an authoritative manual of the *Viśiṣṭādvaita* school of Vedānta, in its aspects of metaphysics, morals and religion. "Yatīndra" in the title stands for Sri Rāmānuja who founded this school and systematised the conception of monotheism on the basis of the *Upaniṣads* and the *Vedānta-sūtras*. The English introduction succinctly states the distinctive features of the *Viśiṣṭādvaita* and will prove very useful to a beginner.

The Divine Light[4] is the *Uddhava-Gītā*, comprised in Chapters 7-29 of the eleventh book of the *Bhāgavata-purāṇa*. In this edition several verses from the original are omitted without mention of the fact. The *Uddhava-Gītā* embodies the advice given by Lord Kṛṣna, when retiring from this world, to Uddhava, his relative and dear friend, for realising his Self by the path of devotion. The Sanskrit text of this edition con-

[1] *Lectures on the Ramayana.* By the Rt. Hon. V. S. Srinivasa Sastri. (Madras Sanskrit Academy, Madras. 1949. Rs. 10/-).

[2] *Todarananda*, Vol. I. Edited by P. L. Vaidya. (Ganga Oriental Series No. 5, Anup Sanskrit Library, Bikaner. 1948. Rs. 10/-)

[3] *Yatindramatadipika.* By Srinivasadasa; translated and edited by Swami Adidevananda. (Sri Ramakrishna Math, Mylapore, Madras. 1949. Rs. 5/-)

[4] *The Divine Light.* Extracted from *Shrimad Maha-Bhagwat.* Translated and edited by D. A. Gangolli. (Popular Book Depot, Bombay. 1949. Rs. 2/8)

tains several printing errors and the translation is not literal, being a free rendering of the original. It resembles the Marathi translation of the late Professor Bhanu which accompanies the edition of the *Bhāgavata* published by the late Mr. D. S. Yande in 1929.

The *Daśakumāracarita* of Dandin is one of the most important prose-works in Sanskrit. As its plot is rather complicated, several epitomes were prepared to present the theme in a simple style. The *Daśakumārakathāsāra*[1] of Appayāmātya, here edited for the first time by Shri H. G. Narahari of Adyar, epitomises only the first part of the original, *viz.*, the *Pūrvapīthikā*. It contains two hundred verses in simple and lucid language, and is divided into three chapters.

The Svādhyāya Mandala is an institution for the study and publication of critical editions and translations of the Vedas, the epics and the *Gītā*. Founded in 1918 by Pandit S. D. Satvalekar, the Mandala is publishing three magazines in Hindi, Marathi and Gujarati. From this year the Mandala decided to enlarge its activities by bringing out a quarterly research journal in English, *The Journal of Oriental Studies*, to be edited by the present writer. The inaugural number, which appeared recently, contains learned papers by Professors Velankar and R. K. Chaudhuri and Drs. K. Krishnamurti and Darnik. The *Cīmanīcarita* of Nīlakaṇtha, a short romantic poem in diverse metres, depicting the love of a Muslim maiden for a Hindu pandit, has for the first time been critically edited from all available MSS. by the editor of the journal. The publication of rare and important short works in Sanskrit is to be a special feature of this journal.

A highly informative article on Indic studies in war-torn Germany appeared in *The Indian Listener*, October 30—November 5, Vol. XIV, No. 30, which produces *in extenso* a talk broadcast by Dr. Girija Mukerjee from Delhi. In spite of the great difficulties, such as the destruction of libraries by bombing, most of the German Universities have started Indian Seminars under the lead of well-known German Orientalists. We whole-heartedly join Dr. Mukerjee in his hope that Indological Studies in Germany will flourish again as they did before the war.

N. A. Gore

[1] *Dasakumarakathasara of Appayamatya*. Edited by H. G. Narahari, M.A., M. Litt. (Adyar Library Pamphlet Series No. 18, Adyar, Madras. 1949. 20 pp. Re. 1/-)

WORLD PERSPECTIVE IN PHILOSOPHY

THE EAST-WEST PHILOSOPHERS' CONFERENCE

[The objectives of the East-West Philosophers' Conference held recently at Honolulu were outlined in our August issue by **Dr. Charles A. Moore** of the University of Hawaii. He furnishes here an interesting retrospect of the Conference and what it was able to accomplish towards the *rapprochement* between thinkers, East and West, which has its own important contribution to make to world peace.—ED.]

The irreconcilability of Eastern and Western philosophy and the inscrutability and irrelevance of Oriental philosophy for Western thinkers were among the myths overcome and discarded at the East-West Philosophers' Conference held recently at the University of Hawaii to study the possibility of a synthesis of the ideas and ideals of East and West. At this Conference forty-seven philosophers from East and West spent six weeks trying to understand each other's perspectives better and directing their attention throughout to the fundamental problem of bringing the two major philosophical traditions into closer harmony.

The Conference itself consisted of three (or more) formal meetings a week but also included basic survey courses in Indian, Buddhist, and Chinese philosophy, and comparative seminars and courses in metaphysics and methodology, ethics and social philosophy, in which all participants took part as teachers *and* students. In addition, Conference participants were in close personal association and in constant discussion of philosophical problems, and it was this personal relationship among the members which, at the end of the Conference, the participants considered one of the most significant aids to the high degree of *rapprochement* achieved between the representatives of the East and those of the West.

One of the achievements of the Conference was the vindication of the Conference method as carried out during the six weeks, because it provided not merely the opportunity to discuss formally prepared papers at Conference meetings, but also the opportunity to think together and to live together for a considerable period, sufficient to form friendships that promise to be lasting. Through this medium, representatives of each major philosophical tradition gained, by personal give and take, great respect and admiration for the attitudes of the other.

The Conference resulted in statements of agreement on many philosophical matters—an agreement which provided the best answer to skeptics and cynics and also the best avenue of hope for the future synthesis of East and West. Nevertheless, in the minds of many, the greatest achievement of the Conference was the development of a new attitude of mind on the part of the participants. Many Conference Members agreed with the statements of those who said, "I have learned to interpret the other person's point of view at its best, not at its worst," and "The individual point of view tends to become conscious of itself as a mere point of view."

The attitude of total perspective or world perspective in philosophy became

the dominant note of the Conference. The conviction grew from day to day that it was unjust to both traditions to speak of "East" and "West" in philosophy and to assume thereby that there were two distinct and irreconcilable traditions, methods and philosophies. The assumption of monolithic and unyielding differences between East and West in philosophy, with which many participants came to the Conference, was significantly undermined during the course of the formal and informal discussions.

Differences of fundamental perspective and very strong differences of emphasis were indeed brought to light and some of these perspectives and emphases were found to be insusceptible of being fitted as such into any consistent and harmonious synthesis. It was, however, repeatedly pointed out that the desideratum in world philosophy was not detailed, unqualified, homogeneous unity of point of view, but rather an orchestrated unity, in which different perspectives and different emphases provided, by mutual supplementation, the richness of content by which justice would be done to the great complexities of life and reality. In many instances, in fact, seemingly basic differences were found to be mere differences of emphasis or differences only in the form of expression, as it were.

The Conference expressed hope of, and formulated procedures for, the eventual synthesis of East and West in all three major fields, methodology, metaphysics, and ethics and social philosophy. In some instances, very surprising points of agreement were noted, and it was in these that the Conference saw the greatest hope for the achievement of "one world" in philosophy. In all these instances—as, in fact, throughout the Conference—one major consideration was kept prominently in mind, namely, the great variety and complexity of philosophy in both East and West, and the impossibility of ascribing limited and narrow descriptions to either philosophical tradition. By these means, many of the misinterpretations were dissipated, especially those of Eastern philosophy in terms of extreme views and doctrines which seemed to be diametrically opposed to any attitudes in the West.

In methodology[1] many of the customary descriptions of East *versus* West were considered fully, such as that the East uses concepts by intuition, while the West uses concepts by postulation; that the West wants concrete, logical, empirical proof for any belief, while Easterners feel that reality can be understood only by intuition; that Eastern philosophies are primarily practical, while Western philosophies are primarily theoretical; that the West is concerned basically with the present world, whereas the East is concerned with an ultimate beyond this world; that the West believes this world can be saved by changing it through time, while the East considers this world hopeless because it is worthless; that the West shows zest for analysis independently of any ulterior consideration, whereas for Eastern philosophy analysis is considered in-

[1] The points of agreement or difference noted below are taken from the final reports of the seminars in (*a*) methodology, (*b*) metaphysics, and (*c*) ethics and social philosophy. These reports were discussed at length at the final plenary sessions of the Conference.

significant except as related to some further purpose; that the West is convinced that the results of any knowledge-seeking enterprise are fully expressible in verbal symbols whose relations are subject to the ordinary logical rules, whereas in the East intuitive higher knowledge is not capable of verbal expression and communication; that Western thought tends to centre its attention on the external world, whereas Eastern thought is concerned primarily with the inner self and its spiritual and social potentialities.

With reference to these matters the conclusions of the Conference were stated as follows: "...there is something in each of these suggested contrasts *if* they are not pressed too far or regarded as more than dominant tendencies," (or, are accepted as true only within the limited perspective of the particular country or of a particular major philosophical system). It was also generally agreed that those contrasts

> should be analyzed on the supposition that East and West can be found in the main to complement rather than contradict each other's methodologies, but that points of possible conflict, if they appeared, should be frankly faced.

By way of synthesis in methodology it was suggested that it would be most difficult to use what might be called the method of "combination," whereby one could or should develop a single method which combined the contrasting methods of the two traditions. Instead, it was suggested that the method of "co-presence," in which one method was appropriate to one area of discourse, and the other method appropriate to another area of discourse, so that investigators in the two areas of discourse might use different methods successfully, was a hopeful avenue to a synthesis. So, also, was the method of "supersession" wherein true synthesis might involve those methods with which philosophy in East and West had developed so far and render each of these previous methods outmoded. It was recognized that the development of such a new method would require much time and that its exact nature could not at present be foreseen.

In metaphysics, the conclusions of the Conference stated that

> in view of the great variety of the points of view, it is understandable that no consistent body of basic doctrine can at present be formulated fully and precisely enough to satisfy representatives of each tradition.

Nevertheless, ten items of basic metaphysical similarity were noted:—

1. The object of metaphysics is reality and this can be known by reason, or intuition, or both. Further, some conceptions of reality in its various modes are common to both East and West.
2. One important mode of reality is the realm of finite, changing existence.
3. There is something more ultimate than man, which includes, completes, or explains the commonly experienced facts of finite existence.
4. Human nature includes a physical aspect which links man with the other animals and to the realm of inorganic nature.
5. Human nature also includes another aspect, with which an individual person may become noetically identified or otherwise related to other entities than himself and may voluntarily strive for ends that are rationally understood and freely chosen.
6. In the human order, the individual person alone is the bearer of rational and spiritual faculties.
7. Perfection, goodness, value, and other similar terms refer to a reality independent of individual and cultural judgment or decree.

8. Human value or goodness lies in the concrete realization of human nature as a whole, that is, in its material, social, and spiritual phases.
9. There are certain universal laws which must be followed if human nature is to be realized, and these do not depend upon any arbitrary decision or decree.
10. The basic, natural needs of man are both material and spiritual, as arising from the different aspects of his nature.

In view of these it was concluded that

...the conflicts which have often been thought to divide Eastern and Western theories of reality are not irreconcilable, but ...their resolution may have positive and fruitful consequences for contemporary life and thought. More especially, the principles agreed upon seem to afford a philosophical basis for a common ideology, essentially compatible with the social and ethical ideals expressed in the Universal Declaration of Human Rights.

In the field of ethics and social philosophy it was found that emphasis on the ethics of love or compassion and the attitude expressed in the golden rule were central in all schools, East and West, including even Western naturalism in its most recent formulations.

It was a major conclusion of the Conference that on the practical level of ethics the virtue of *ahiṁsā*, compassion, benevolence, or love—expressed by different names in the several traditions—was pre-eminent in all the major philosophical perspectives under consideration. It was in line with this unanimity of view respecting basic human morality that the Conference reached one of its most important conclusions. The Conference also, despite major differences in metaphysics and epistemology, expressed unanimous approval of the Universal Declaration of Human Rights recently formulated by the United Nations.

There was also agreement on the significance of social service, although differences in emphasis were discernible in the different systems. It was felt that Western philosophy, even in its more naturalistic aspect, and certainly in its idealistic tradition, recognized the significant status of spiritual and religious values, as did the major philosophies of the East, and that, despite much misunderstanding, both Buddhism and Hinduism "find their highest reality in a state of Being that transcends, but does not annul, moral values." It was felt, too, that in this sphere East and West agreed that ethics and metaphysics were closely related, that ethical systems had to be rooted in reality.

It was in view of such agreements that the Conference was able to agree to the statement that

our faith in the possibility of achieving a deep-going mutual understanding and agreement on fundamentals is stronger than ever; we realise that all are human beings on the same planet, equal participants in seeking the truth about ethical and social values and in translating these insights into concerted action.

Many questions were cited for future consideration, but the dominant spirit was one of agreement, and the conclusion of the Conference was of having achieved common perspectives on many matters of basic importance, which augurs well for a synthesis—or the orchestrated unity previously referred to—of East and West in the future.

CHARLES A. MOORE

ENDS AND SAYINGS

" _____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

Put forward as a means of by-passing the dominance of politicians with their ingrowing national interests, the Henry R. Prickett Plan for Peace has been described as " World Government by Brains Trust. " Prof. George E. G. Catlin, world-known pacifist, presented it at the International Conference on World Government held at Stockholm early in September, where it aroused both interest and approbation.

Briefly put, the Prickett Plan envisages the guidance of each country internally by Councils formed of one member from each profession ; World Councils of each profession formed of one leader in that profession from each country ; and a World Government elected from the World Councils, thus being representative of every profession and every country.

" A co-ordinating and directing BRAIN " that belongs to all the world's separate and often discordant nations is easy of provision compared with the assurance that its control of all of them would be benevolent and " for the common good of Mankind. " The later developments of Fascism have made functional representation suspect. Those honoured by their profession with choice for office are not selected for their humanitarian outlook or their breadth of vision but for distinction in their profession and doubtless sometimes for the qualities that often bring self-seeking politicians to the top.

Under this Plan, Mr. Catlin assures us, the field will be " deodorized of national hatreds and aseptic from prejudice, " but what assurance will there be that concern for professional prestige and power will not replace national interests ? There will be many for whom, for example, the prospect of the internationalisation of medical practice under a World Council of Health will not smile, because of the demonstrated readiness of orthodox medicine to encroach on personal liberty and to ride rough-shod over opposing theories and theorists. And can scientists in the pay of armament manufacturers be depended on for pacific inclinations ?

The Prickett Plan over-simplifies the issues. " Customs barriers, import and export controls and currency difficulties " will not vanish at a wave of the economists' wand. If, moreover, as the Plan implies, world peace demands the substitution of aristocratic for democratic control, let us at least be sure of the hearts as well as the brains of those to whom we shall entrust our destinies ! Any plan for world peace holds promise only in the measure of its administrators' sincere will to peace and firm belief in human brotherhood. It is not brains most politicians lack, but hearts.

The need for moral and mental reorientation and the responsibility of

educationists for bringing it about were the chief notes struck at the Convention on Cultural Unity in India held at Mahableshwar from October 26th to November 2nd, under the auspices of the T. A. Parekh Education Endowment. Inaugurating the Convention of leading educators and intellectuals, the Bombay Premier, Shri B. G. Kher, pleaded for "culture without material conquest, machines without enslaving factories and science without worship of matter."

Shri T. A. Parekh stressed in his introductory address the need for education to produce the spirit, vision and character which would make peaceful evolution possible.

Shri K. G. Saiyidain, Chairman of the Organising Committee, held socio-economic conditions partly responsible for the growing corruption, nepotism and jobbery in public life and the lowering of efficiency and of capacity for disciplined, co-operative effort. But education shared the responsibility unless it gave students "a broad and coherent view of the world and their place in it" and "a sensitiveness to questions of values, attitudes and standards."

The Convention recognised the necessity, in the present cultural crisis, of a reaffirmation of values. It affirmed as a basis for common effort the dignity of man and equal rights to opportunities without discrimination. It stood for social justice, declaring material and spiritual values both to be necessary. It called for cultural open-mindedness, for freedom of thought and training in critical thinking, for the cultivation of a national rather than a regional, provincial or communal outlook, and for the rejection of linguistic as well as sectarian prejudices. The Convention also deplored the growing breach between ideals and conduct:—

> We are convinced that it would be impossible to achieve any worthy national ends without cultivating high personal integrity and standards of conduct in individuals. Education, which has been predominantly academic in the past in its approach, as well as objective, must now consciously concentrate on this aim.

A reminder in *Freedom and Union* for July-August as to the responsibility of unofficial ambassadors from country to country is of wide applicability and especially to India, so many of whose students are abroad and whose plans to encourage the visits of foreign tourists to this country are reported to be rapidly maturing. Foreign visitors add greatly to the income of several European nations, but, as Mr. Jerry D. Ryan writes truly,

> All the economic good accomplished through world travel can be nullified in a twinkling if, at the same time, we do not promote world understanding.

To not a small extent a nation is judged by its nationals abroad. Is anything being done, by those encouraging so many Indian students to go abroad, to ensure their adequate acquaintance, for example, with the accepted use of the table implements which they will naturally employ and which may be in many cases unfamiliar to them? Or is dependence being placed on the absorption of good table manners by osmosis, and on "allowance being made" for lapses from the accepted canons of good taste? "Making allowance" for another implies an attitude of condescension or disparagement to which it is not fair unnecessarily to subject our Indian young people, and which certainly is not in the interest of cordial relations on an equal footing between the nations of the Western world and India.